



**Pearson  
Edexcel**

## **Mark Scheme (Results)**

**Summer 2018**

Pearson Edexcel GCSE

In Religious Studies (1RB0/3E)

Paper 3: Area of Study 3 – Religion, Philosophy and  
Social Justice

Option 3E – Hinduism

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## General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

**Paper 3: Religion, Philosophy and Social Justice 3E - Hinduism Mark Scheme**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Parvati is the wife of Shiva (1)</li> <li>• She is the mother of Ganesha (1)</li> <li>• She is one of the forms of Shakti (1)</li> <li>• She reveals the kind and gentle aspect of the goddess (1)</li> <li>• She holds a lotus flower in her hand (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark).</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Moksha is the main aim of Hinduism (1) because it is liberation from the cycle of samsara (1)</li> <li>• It is through attaining moksha that a person fulfils their dharma (1) and this gives a purpose to everything one does in life (1)</li> <li>• Most Hindus would prefer to be in the presence of God (1) and this is what the state of moksha promises (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• It is the belief that the divine is within all people (1) which gives purpose to life (1) as stated in Mundaka Upanishad 2.1 'What is without and what within are His' (1)</li> <li>• Antaryami is the presence of Brahman within the heart (1), it is one aspect of the divine (1) as stated in the Bhagavad Gita 18.61 'The Supreme Lord dwells in the hearts of all living beings' (1)</li> <li>• Antaryami is the knowing part of God within all beings (1) as seen in the Katha Upanishad 2.20 'He pervades and abides everywhere' (1) and is the 'inner controller' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• It is in the fourth yuga, the current era of universal existence, that the world is full of material comforts and pleasures which people can enjoy in order to satisfy physical needs, which is a deeply attractive state in which to live</li> <li>• There is a chance of having more reincarnations than in other yugas which allows people to experience a wide variety of lives within different living things</li> <li>• For many people the idea of moksha is not particularly attractive as it may mean the loss of individual identity, so the Kali Yuga offers the more desirable alternative of almost endless corporeal existence.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The fact that only one quarter of the truth is available to people in the fourth yuga is a very unattractive idea, as escape from samsara through knowledge of the truth is more difficult to achieve</li> <li>• Continued reincarnation within samsara, which is so typical of the fourth yuga, is ultimately unsatisfactory as it inevitably involves suffering whereas the other ages have less suffering</li> <li>• The whole aim of Hinduism is to attain moksha and escape the bonds of cause and effect and this end is more easily achieved in the other yugas which must, therefore, be better ages to live in.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 marks</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• In 1995 it was claimed that statues of Ganesha drank milk offerings (1)</li> <li>• Ganesha miraculously gaining his elephant's head (1)</li> <li>• Rama was miraculously capable of firing the magic bow (1)</li> <li>• Lord Krishna is said to have lifted Mount Govardhan with his little finger (1)</li> <li>• Krishna is said to have miraculously cured many sick people (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The revelations in the sacred texts may be the only way to know the truth (1) without which moksha is difficult to attain (1)</li> <li>• It is through revelation that Hindus understand the nature of Brahman (1) and can know the true nature of the self (1)</li> <li>• The revelations given in the texts are the basis of how a person knows how to behave (1) and form the foundation of most ritual and worship in Hinduism (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each attitude. Award further marks for each development of the attitude up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• There can be a variety of religious experiences (1) which are suited to different people (1) as is seen in Bhagavad Gita 13.25 'Some try to perceive the Supreme Soul within their hearts through meditation, and others try to do so through the cultivation of knowledge, while still others strive to attain that realisation by the path of action' (1)</li> <li>• For some, God may be apprehended through individual mystical experience (1) alternatively God may be experienced in other ways (1) as is seen in Bhagavad Gita 13.25 'Some try to perceive the Supreme Soul within their hearts through meditation, and others try to do so through the cultivation of knowledge, while still others strive to attain that realisation by the path of action' (1)</li> <li>• For most Hindus the basis of their religion is considered to be the Vedas (1) which are revelatory texts based on the experiences of seers (1) The Vedas themselves assert that they were created by Rishis 'To what is One, the sages give many a title' (Rig Veda 1.164.46) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development</li> <li>• Development that does not relate both to the attitude given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the attitude given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Most Hindus would argue that it is important to have a Hindu upbringing in order that one can understand the details of how one is to fulfil one's varnashrama dharma and make progress through samsara towards moksha</li> <li>• Only through a Hindu upbringing can one really understand the values and traditions which make Hinduism such an important world religion and fully join in the experience of living a Hindu life</li> <li>• It takes years to understand the teachings of Hinduism and a good Hindu upbringing, wherein reference is constantly made to things in terms of Hindu ideas, is more effective than any neutral study could be.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• To a non-religious person it cannot possibly have any greater relevance than any other kind of upbringing, a Hindu upbringing is only of importance if one's intention is to impart a Hindu worldview and philosophy</li> <li>• It is possible to be a good Hindu as an adult without having had a Hindu upbringing, as can be seen by looking at the lives of those who came to Hindu practice from other traditions</li> <li>• Non-religious people may argue that any upbringing, including a religious one, which is based on the idea that one way of understanding the truth or one set of moral values is better than another is potentially divisive and limiting.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p style="text-align: right;"><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks. The example given below is simply an exemplar.</p> <ul style="list-style-type: none"> <li>• The Ramakrishna Mission works in healthcare (1)</li> <li>• Charities may be involved in disaster relief (1)</li> <li>• They run many schools (1)</li> <li>• They help poor farmers with agricultural management (1)</li> <li>• They work with marginalised tribal groups (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• It has its origins in the story of Rama and Sita (1) where a row of lights guided them home (1)</li> <li>• It commemorates the victory of Rama over King Ravana (1) which is the victory of good over evil (1)</li> <li>• It celebrates the defeat of the demon Bali by Lord Vishnu (1) who tried to take over the universe and the realm of the gods (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief given and to the question</li> </ul>	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• The River Ganges is one of the most sacred sites in the Hindu world (1) as it considered to be divine in origin (1) 'The singer, O ye Waters in Vivasvān's place, shall tell your grandeur forth that is beyond compare' (Rig Veda 10.75) (1)</li> <li>• The Lord is said to have spread the water of life throughout the universe (1) as it is considered to be capable of washing away bad karma (1) it will 'wash away all impurities, the same way the autumnal rain cleanses the water of the pools' (Srimad Bhagavatam 8) (1)</li> <li>• Krishna identified himself with the Ganges (1) in the Bhagavad Gita 10.31 he is seen as a source of the Ganges (1) which makes it an important pilgrimage site for his devotees (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Temples are the best place to worship because they are specifically built for this purpose on sites which are spiritually auspicious, such as places where miracles have happened or because they are associated with the appearance of deities</li> <li>• Temples are the most powerful centres of encounter with the divine because their symbolic architecture leads the worshipper into a state of devotion that is not possible elsewhere</li> <li>• The presence of priests in temples makes it possible to make offerings to deities in a more meaningful way and have spiritual matters explained authoritatively.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• For many Hindus temples are irrelevant to effective worship as this can be achieved by means such as prayer or meditation, which do not require special buildings</li> <li>• Many worshippers find temples to be rather difficult buildings within which to find spiritual peace because they are often busy places full of noise, movement and other distractions</li> <li>• Finding a place which is good for worship is a very personal thing, so for many Hindus the best place to worship could be in the silence of an empty room, in a natural place like the mountains or at home, rather than in a temple.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 marks</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Many Hindus work to alleviate poverty (1)</li> <li>• There are Hindu groups defending women's rights (1)</li> <li>• Some Hindus try to give a voice to marginalised social groups (1)</li> <li>• Hindus teach other people they are all equal (1)</li> <li>• Many Hindus encourage interfaith worship (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some Hindus might find removing social hierarchy problematic (1) because they follow the teachings of the Vedas literally (1)</li> <li>• Many teachings outline distinct duties for women in the family and society (1) which might be challenged by more recent thinking on women's rights (1)</li> <li>• Human rights suggest that all should have equal opportunities (1) which could conflict with the idea of one's lot in life being dictated by karma and reincarnation (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Humans should be free to follow the path they choose (1) this choice should be respected even if it varies from one's own (1) as Bhagavad Gita 4.11 says, 'In whatever way men approach Me... I return their love' (1)</li> <li>• Bhagavad Gita 4.11 suggests that 'men follow the path I trace' (1) which means that people of different faiths are doing as God dictates (1) and should, therefore, be respected (1)</li> <li>• Gandhi called upon people to be tolerant of other faiths (1) when he said 'Religions are different roads converging at the same point' (1) so prejudice and discrimination are wrong (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Some would argue that striving for personal wealth necessarily attaches a person to the material world of cause and effect and traps them in the karmic cycle of samsara as it is at odds with detachment</li> <li>• Rig Veda 10:117 teaches that the rich should 'satisfy the poor implorer, and bend his eye upon a longer pathway' so rich Hindus should aim to help others, not become even wealthier</li> <li>• Aiming to be wealthy as an end in itself inevitably compromises the call of the Artha Shastra and the Shikshapatri of Swaminarayan only to gain wealth in a manner that does not exploit people or animals.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some would argue that artha, the acquisition of material wealth for the benefit of one's family is a fundamental Hindu duty, so aiming to be wealthy is perfectly reasonable</li> <li>• Helping the poor and doing worthwhile work for the wellbeing of their fellow humans is part of being a good Hindu, so aiming to be wealthy in order to be able to do so is a good thing</li> <li>• Life inside samsara is inevitably full of suffering and disappointment so aiming to alleviate it by gaining material comfort through wealth is a natural and acceptable aim in life for a Hindu.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>